

^{The}
This conviction gained from psychology does not
last long nor does ^{any} it influence the mind in its quest
for light when it rises to remember. out of ^{the} ~~its~~ shadows
of self-deception. The truths of current psychological
science are not really heard in the soul which craves
the deep truth, ^{It} and will not be satisfied with promises
though ~~(they have undergone)~~ long and tedious search. *
has gone into the attempt to verify them.

P. 872

But the quality of learning and the effort which
goes into the attainment is a universal dependence.

P. 873
Learning and discovering is remembering, and remembering
is a being able to listen. It is the mind's being
able to listen to itself. *and to just to hold on
to things and unproved ideas.*

^{can discern}
All we ~~know~~ of the mind which we are is ~~that it~~
^{- the consciousness -}
~~is~~ a peak whose base is obscured by mists. That
unknown base which needs to be ^{known} heard if it is to be
known is one's real self. It is the center of the
mind. The discrepancies of the mind's reception
of that universal center ^{produce} ~~is~~ the personal individual-
ity. There is always a continuous struggle of
the personal individuality for self-adjustment to
the center or nucleus that is individuality proper.

P. 874

P. 874

The personal or individualized mind goes cease-
lessly through all the stages of adjust^{ment} or learning
~~appropriate~~ to its particular nature. Such adjustment
proceeds always in accordance with the particular
state of that nature as it drifts from contingency to
contingency ^{upon} ~~on~~ the sea of mind. Only plain and
thorough knowing of the ^{or consciousness} immediate mind can give
the right direction to its struggles for self-
explanation. Through self-explanation the ^{consciousness} finds
self-explanation. It becomes more and more aware of
the separation existing between its ^{individualizing} ~~separatist~~
thinking and the true or universal fact of mind
towards which ~~that individualizing thinking~~ ^{it} struggles.
~~And in~~ ^{through} this awareness, it gradually learns to reduce
the margin of separation until at last the individual-
ity is pure expression of the universal.

What conduces to growth is a self-explanatory action free from personal, wishful motivation. As self-explanation becomes thinking proper, illusory thinking is gradually reduced. ^{whereupon} (The result of each experience, whatever it be, is then assimilated into development, while events, ^{ceasing} cease, to remain mere repetition of joy or depression, satisfaction or dissatisfaction. ~~but~~ become knowledge which ^{and} is not the storing up of crudely personalized conclusions, ~~but~~ (instinct for uninhibited knowing.)

P. 874

P. 874

Accuracy of estimation which is knowing is definable as the result of the innate-acquired ability to receive freely and to direct the self accordingly. But reception is not enough, ~~for~~ Without direction of what the ^{consciousness} ~~mind~~ receives from its more profound ~~life~~ life, complexity cannot be bridged.

Any deviation from the right direction will, to that degree, take one away from the possibility of the best expression of what is received. What constitutes ^{reason which can correct its course} ~~thinking in the direction of greater~~ ~~correction~~ is not to be determined by simple pragmatic tests of what works and what does not work, ~~what immediately satisfies and what leaves one dissatisfied,~~ ^{or} by the short-term pleasure-pain principle with the main outlook for pleasure though with the altogether unexpected result of ^{experiencing} ~~experiencing~~ pain.

P. 875

Average judgment as to right or wrong, good or bad, is usually qualified by the urgings of immediate impulse, ^{through these} ~~by which~~ attitudes are introduced, ^{into the tendency which have no} ~~without~~ insight ~~into~~ what the nature of any given event might prove to be in principle. Instead, the event is merely accepted for what its face value appears to be in terms of its immediate contribution to pleasure or pain with the preference being given to pleasure. But this impulsive gratification takes away from the power of spontaneous reflection so that the true meaning of gratification vanishes. ~~Hence~~, ^{then} the mind cannot validly distinguish ^{then} between the greater right and the lesser right which is wrong. It overlooks that pleasure may often constitute a greater wrong than pain though the pleasure may not be immediately painful. It finds it incomprehensible that pain should often be a greater right than pleasure though not immediately enjoyable.

P 875

What happens in average thinking is that discernment becomes lost in abandonment to ^{pleasure} ~~the one~~ and resentment towards ^{pain} ~~the other~~. But in self-^{where there is} gratifying or ^{resented} ~~resentful~~ occupation, the meaning of the event that produces ^{either response} ~~the enjoyment or suffer-~~ ing is in no way keenly intelligible. All that is possible is the indefinite continuance of suffering-enjoyment which remain^s₁, in the absence of intelligibility, profitless.

preoccupation with the

P. 875

P 876

If we wish to change our life and fortune,
environment and fate, we must also change from what
we are ourselves as mind personalities. All life has
purpose and in the fulfillment of that purpose ^{the drive to} learning
is (inevitable) universal.

Change which is growth calls for thinking
^{or an egoistic judging of desirable or undesirable}
which is more than a swarming of ideas. ~~To be~~
^{thinking - thinking proper - is}
~~more it must be~~ defining as understanding which
makes the seeing and ^{judging} ~~thinking~~ plain. All thinking,
of course, is a kind of seeing but what gives to
it plainness is when the thinking impersonalizes.
It is understood that all thinking is personal
in the sense that it is performed by the person.
But if it is not limited, if it is not restricted
or coerced by personal finiteness of interpret-
ation, it grows from comprehension to comprehension
until it ~~attains to~~ ^{reaches} the universal.

P 877

while
The impersonal attitude is a development of the person, ^{it is} ~~and~~ not the loss of the person. It is not a surrendering of the individuality but an expanding of it. To be free of every limitation, one has to let go of the attitude which seeks to hold everything with personal possessiveness ~~which seeks to possess without~~ ^{and not through} intelligent proving, which only wishes for and concludes in terms of the satisfaction of the wish and not the satisfaction of the understanding.

P. 878

In our everyday transactions we will only consent to
~~One~~ gives up something in order to gain something
better or worse
else, for it, ~~which may turn out to be better or~~
that we always get
~~worse.~~ But to ensure ~~getting~~ something better in
we shall have to
exchange ~~insists that one~~ let go of ignorance.
This is not so easy as we may think because it
involves the understanding of the better and not
just the preference for the desired which though
strong as wish is weak and obscure as meaning.

P. 878

Adaptation, on the other hand, means the coming closer to and the using of the universal mind by the presently arrived at capacity of thinking.

It is the willingness to learn ~~from the more profound~~ ^{by} ~~self on the part of~~ the conditioned self which, as ^{of the more profound self} it learns, becomes, to that degree, unconditioned, adaptable, free. And it is the physician's dealing with this capacity for learning which alone ^{enables} ~~can~~ ^{it possible for him to guide the patient's recuperation} ~~aid him in guiding his patient to recuperate~~ from his fundamental ill. The patient must also do something and what he ~~essentially~~ does is to heighten the receptivity of his consciousness to whatever he thinks and feels and does. In this, of course, ^{comes} he ~~is coming~~ closer to himself, that is, to his real self, the self of scope and profundity. ~~And~~ As he becomes that self, he comes closer and closer to cure.

Not used.

P 884 A person may have a tremendous ^{conscious} receptivity but it is often an artificial kind because he takes for granted what it does for him without any ability to identify himself with anything it does..

P 885 Receptivity is the capacity a person has for mental and emotional knowledge of self. Maturity, in turn, will determine receptivity as to what is going on in the self. The greater the maturity in a person, the more this self-penetrative process is intelligently active - although ^{never} not identified linguistically as such, of course. But the fact is that different degrees of this same process are active in all human beings however sickly or sane their character. How well and how much a person knows himself is ~~then~~ the crux of his stability which accordingly finds expression in his every action.

P 886 Stability can be confused with stubbornness, and on the other hand intelligent adjustment may similarly be confused with instability, but there exists a criterion which has nothing to do with traditional good or evil but centers in the impersonal intelligence itself. Impersonal intelligence is not indifferent; it is intelligence which does not take sides.

P 887 A man who is impersonal in his thinking ^{seeks} ~~seemly~~ mainly for clarification, not for right and wrong, ^{as the unknown} because right and wrong, as generally understood and taught, are matters of opinion and not of attaining to utmost ^{achievably} ~~arriavable~~ truth at the moment of search which is the utmost one can ever arrive at.

P 888 The terms right and wrong, true and false, good or bad, have all the same meaning because good can only be right and wrong can only be bad and bad can only be untrue as good can only be true, and so forth. The usual interest in

June 3rd, 1945

P. 880

the normal state of the thinking is therefore a
unreliable state for again a again
an difficulties of which psychological
unbalance is but an among unbalance
examples! and what makes it so unreliable
normal thinking

is that it is fundamentally a
unreliable thinking. Fed by
by my wish; dominated by
the desire, to keep us again and
again to push and and
suffering.

The child alternately loves his mother and hates his father;

Not used

it is even so with his teacher who he sometimes even plots to
make him suffer.

The same symptoms which are found in the diseased mind, (so
to speak, are found in the so-called normal mind, the only
difference being in the degree of intensity and the length of
sustainment of these attitudes.

P. 881

So it is only when these conditions go beyond the bounds
of their normal state that they may be considered psychological
problems which when they recede into their normal state
again by the individual's being treated, he is pronounced
normal which whatever that is meant, does not mean cured.

The patient is returned to his normal state, where he cannot
be better off than before, when the therapeutic experiences he
has gone through have not given him added strength, which the
various systems of treatment presently in use cannot do.

P. 882

in regard to the intelligence he is able to bring to bear
upon his behavior because it is the effects of what he thinks
and feels in his normal state with regard to the events he
will go through following his being cured.

P. 883

It is in the intangible real that the cause lies which in
turn brings the tangible real into view in the form of effects.
The intangible real is the mind itself; it is the use of the
mind itself by its presently arrived at capacity of behavior.
And it is the physician's dealing with this capacity in
heightening its natural receptivity which alone can bring
about recuperation of the fundamental ill.

P 888
all of these is not so much concerned with the highest aims of truth but with the traditions established in its name.

P 889
If one is interested in truth, one does not need to have a tradition of truth. Tradition is something hard, rigid, and fixed. In the absence of direct search, there must exist the lesser adherence to traditions.

P 890
Traditional allegiance is very necessary so long as the faculties of intimate self-relationship are not educed. The intelligent decisions of a low grade of mentality will not be the best but these will at all times express a better mindfulness than the traditionalized mentality's respect for well-precedented standards of behavior which in the end always destroys these precedents because they are not echoed and re-affirmed in the understanding.

P 891
When the child is taught to think, ^{he} it will be able to distinguish between what is good and what is inferior to good. He will be alive to the conscience implicit in his thinking and feeling. Naturally, we cannot be alive to conscience now because the ⁺ quality we call conscience has been dammed up and so ^{has} becomes a disturbing element, ^{in us} not the close advisor it is meant to be ^{in us}. But when the child is trained to think and feel traditionally, its ~~own~~ energy which might be ~~developed and~~ used in the ~~strengthening~~ of consciousness, the seed-bed of conscience, eventually becomes dispersed in the employment of popular intellectual dogma and moral doctrine and in trying to outwit the one in order to turn the other to what is conceived to be of best personal advantage.

When the child is taught to ~~rely upon its own~~
~~efforts in thinking~~, he will be able to distinguish
between what is good and what is inferior to good.
He will be alive to the conscience implicit in his
thinking and feeling. Naturally, we cannot be alive
to conscience now because that quality has been
dammed up and so has become a disturbing element
in us, not the close advisor it is meant to be.
We see the start of that process of damming in the
child who is trained to think and feel traditionally.
As the consequence, ^{his} ~~its~~ energy which might be
developed and used to strengthen consciousness, the
seed-bed of conscience, becomes dispersed in the
employment of popular intellectual dogma and moral
doctrine so as to turn ^{through} ~~both~~ to what is conceived to
be of best personal advantage.

P. 891